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THE GROWTH OF SOCIALISM.

SOCIALISTS and many of those outside the pale of Socialism have doubtless often asked: "Why does this glorious movement make such slow progress? If this is God's work why has it not steadily advanced from the beginning of human history?"

The whole analogy of human affairs is against the rapid development of any great and good work in any business, or science, or government; and social changes are proverbially difficult. There are some movements which cannot be hurried, and generally those which are most rapidly consummated are the soonest to lapse and decay. The analogy of divine operations points to a process of slow development, —whether in building a world or in restoring a ruined soul to light and eternal life. We may ask, Why did not God send Jesus Christ into the world five thousand years ago, as well as ask, Why has he not long ago established a perfect state of society?

The length-of-the-time question has no bearing on the actual merits of the doctrines of Socialism; the argument lies around the facts which it claims and the truth of its principles. Time, longer or shorter, is only a human, earthly idea, and does not bind the hands nor hurry the steps of God. His times and seasons will always remain a mystery to men and angels. In "the fullness of the time" God sent forth his Son to accomplish redemption; and so also, in its own order and season, he has sent forth each new development or revelation of his good will and purpose.

Socialism has its own time and season determined by reasons which certainly lie in greatest part far beyond human sight and feeling. While we believe God desires to hasten the fulfillment of this good work, we are most confidently assured that he will not bring it to pass till men are ready for it; even as in Nazareth Christ held his most loving desires in check because of the unbelief he found in that place—and there did not many mighty works. When men are ready for improved social changes God will be ready to open the door for them. So is it to-day with each individual; so will it be with the churches when a new baptism shall come upon them,—a new, larger power than they have felt since the days of the apostles.

We hold that no Socialism affords encouragement which rests its hopes upon mere human desire and endeavor; but we find a strong hope in that human

effort towards a better Socialism which takes God into partnership. Human society has developed in some lines without recognition of God, but the best fruits of Socialism are found where God is best known. Any man may build a barn door or hen coop which will answer every purpose, but when a prince erects a palace he relies on something better than home-bred taste and talent. The scratch-and-bite order of society has thrived in its way without a great sense of dependence upon God, but no palace of Socialism can become other than an eyesore, a monument of folly or a stigma "except the Lord build the house." When the human will and heart are the materials given to the Lord to build with, then all things will be ready, and we believe the true work will be done.

Because all things have not been in readiness, is the exact reason why Socialism has not developed more thoroughly and extensively till the present time. If human desire alone were an efficient cause or agent, the work had long ago been done; or if God would act independently of human coöperation the work of social development would long since have been perfected. But the truth is that not only must the work wait for both God and man to work together, but also till man's heart and will shall come to an agreement with the divine love and purpose.

The production of a human being was the final and greatest work of creation, and the greatest of the divine acts will be in establishing social order and beauty in the midst of the works of creation by bringing the human family under the operation of the heavenly constitution, towards which every new effort of Socialism is an earnest of a final and glorious triumph.

Therefore we need not wonder that Socialism has not yet produced its perfect fruit; nor wonder that even when the work has been well begun it goes slowly on. Nor should we, as individuals, forget that when our hearts are hard and turned away from Christ (the divine, earnest promoter of Socialism), and when our wills are perverse and arrayed against God, we are hindering the work of his wonderful love in rearing the social palace for the great family of the Heavenly Father.

J. H. B.

THE NURTURE AND EDUCATION OF CHILDREN.

AN OBJECTION TO ASSOCIATION ANSWERED BY JOHN S. DWIGHT
IN THE HARBINGER.

"Children," says the objector, "can be properly educated in no other way than under parental influence; that is, under the influence of persons who are really their parents or who occupy their place and have their authority and affection." The proposition as last modified we accept entirely. But who are really their parents? In our civilized society, in the vast majority of cases, they are the persons who have no means of making good that character towards their children. For are not poverty and constant drudgery the law, and is not leisure the exception? What proportion of the parents in this competitive system, are in condition to assume the entire moral guardianship of their own child—to do justice to its physical, intellectual, and moral nature? Consider well this fact of Poverty, and its right arm, Necessity, which it thrusts into the very homes and bosoms of the mass of mankind, making their life, in *all* respects, not what it *would*

be, but what it *must* be! Most parents have neither the time, the intelligence, nor the personal purity of soul, to educate their children as they should be educated. They are preoccupied with other, not more important, but more urgent cares, and the little troubler must be disposed of in the easiest manner. The parents' love, no doubt, is naturally strong, and amid these worst of obstacles does not often become quite extinct; but yet it is so far practically hindered, its promptings are so far pushed aside by stern necessities, that these dear dependencies become practical annoyances for the most part of the time. The child, neglected, grows more troublesome, less lovely; the mother preoccupied, fails to prepare herself for her most delicate, her most interesting task; the purposes of nature are in every way thwarted, the beautiful sphere is chilled so that no fine sentiment can keep alive in it, the whole relation becomes false and unproductive of any good. Now, this is no theory, no conjecture, no speculative fear: these are the *facts* of the civilized family in the vast majority of instances.

"Need it be so?" is a question you ask, but have not got it answered hitherto, until Association solved the problem. We say that all the dictates of a high morality, all the ideals of a beautiful life in families, all the best instincts of the heart, are futile dreams in such a state of society; tantalizing thoughts, which cannot be realized, where *necessity* (that "sweetener of toil" which the objector praises!), is the law of life. All our Christian efforts have not altered, or if so, have only aggravated the fact, that the immense majority are still too poor to have much time to think of any duty, or respect any law except necessity. And Associationists are prepared to show, and have repeatedly shown, that general poverty *must always* be the result of a society based upon isolated, individual interests, in which the private family is the first element and beginning of order. There must be larger unions to secure the means of health, wealth, and education to all, to break down the principle of *Might makes Right*, to give Humanity a chance to be, and to stand up in her true harmonious proportions.

But in any case, can any but the most foolish, narrow-minded, and bigoted of parents, feel confidence in themselves alone to supply all needed influence and sympathy to their child? Does not the father's sense of his own insufficiency grow with his intelligence? Does not an intelligent love for the child lead to such an understanding of his nature and its varied wants, as makes a parent fear to stamp *himself* and that alone upon this mysterious, yet impressible nature, in so many ways declaring itself designed by God for something very different from the parent? Indeed, the cases are so rare as to be exceptional, in which the son is the inheritor of the same natural propensities and talents with the father.* Why disregard this palpable hint of nature? Each plant seeks its own food; thrives where it can get it, withers elsewhere. So the child should be left free to seek its natural teachers, which are not necessarily the parents, but those whose character, tastes and talents are most in affinity with its own. How often a confirmed coldness between parent and child is the result of this constrained relation, when, if natural affinities had been consulted, this barrier of false associations with one another would not have stood between

*Mr. Dwight was evidently unfamiliar with the facts presented many years later in Galton's "Hereditary Genius."

them, and their real love would have had no motive for denying itself.

Association, then, offers these two advantages: (1) It gives to every child the chance of education, which the civilized family, amid the poverty of its own engendering, cannot do; (2) it gives each child the chance to choose his teacher, lets his natural instincts select their own proper food; whereas in the civilized family the child is too often the victim of such culture and such ideas of culture as his own straightened, ignorant, and harassed parents may chance to have. And now

Thirdly, it surrounds him every-where with a parental sphere. When Association shall supplant competition, society itself will have the tenderness of a parent toward all its youthful members. After all, what really constitutes the education of a child?—we mean such education as he *does* get. Not the lessons of the school, not the influence of home, especially where, as in most cases, the mother drudges and the child runs wild; but it is the collective influence of the whole world around him. This the parent has small power to counteract. The world is, after all, his educator, and discharges the office without the slightest sense of responsibility or feeling. For there is no bond of union, no identity of interests; each is on the lookout for himself and preying on the body politic; and no one owns the child except the parents, while yet he takes his character from all. This is the way with society as it is now constituted. And this, we trust, Association will reverse—Association, which you term *soulless*. It is to give society a soul, it is to restore harmony and peace among its warring members, it is to create not only a common brotherhood, but a common sentiment of parental love and responsibility, that we labor to unite these little selfish centers of familism into mutually coöperative associated homes. Then each child will be surrounded by the watchful and harmonious influences of the whole social body. The whole social atmosphere will be one of sympathy, of wise and active care for him. The collective maternal sentiment of the Community will preside over the general education. Those who best love, best understand, and by talent, skill, and inclination, best belong to childhood, will be delegated to the nurseries and schools of industry and knowledge. There will be a sphere of infancy, and of each successive age, wherein each child will live in its own element, at home among its natural fellows. It will not exclude the parent, it will not forbid the mother to visit or receive her child, or even to devote herself to him, if such should be her desire, and if she should see any advantage therein to the child above what he could enjoy under the general provision; neither will it on the other hand, abandon the child to such poor chances of education, and even of a true parental influence, as civilization provides for each new generation. Society itself will be the parent; now she is but a cold and ruthless step-mother. This is a greater thought than civilized education ever yet proposed to itself. The very quintessence of all that is good in the family will be concentrated by this arrangement, and made the common boon of every child, while its one-sided influences, its misguided, overweening fondnesses, and its contracting biases will be justly counterpoised, as well as the poverty of resources, intellectual and moral, of even the most perfect single home supplied and strengthened by all that others have to offer.

Fear not the destruction by this means of all responsibility on the part of the parent. There is too little of that now. There cannot be much of it where homes are poverty-stricken by the inherent necessity of our whole system. The common nursery and other educational arrangements of the Combined Order must have a direct tendency to nourish and to strengthen this responsibility in parents. It explains their office to them, as they had no chance to understand, or room to exercise

it before. And above all, it leaves the holy instinctive bond of nature between child and parent free to assert itself in its own way, unembarrassed by any false positions and constrained relations; and a heartier welcome, a sincerer friendship will grow up between those of the same blood, from the fact that they have not been arbitrarily and exclusively doomed to one another's society; that the child has not learned to associate the stifling of his instincts with the parental tones, nor the parent to be reminded of his poverty by the sight of the encumbrance.

It is not true that, to establish fully the relations between parent and child, the latter must "have little to do with other people's children and with other children's parents." Children are essentially social beings; they demand variety, and they demand corporate enthusiasm; and it takes many to satisfy them or make them at all at home.

They were never made to be educated by direct individual influence, but to be insensibly charmed and unfolded into life by the conspiring influences of the whole social atmosphere. Solitude has no good for them; and monotonous society is worse than solitude. Friendship is their strongest passion, and that finds a sphere in company where there is the widest range for attractions. Company no doubt, is dangerous in the streets and squares and public houses of civilization. Why? Because there is no unity there, no guarantees of mutual good, no presiding genius of love and order, and more than all, because there is no organization of attractive industry, which in Association will pre-occupy all ages in beautiful and useful labors, and weave all characters and forces into a living, ever-varied, net-work of enthusiastic and devoted activity, which shall leave none out, no idlers, none to hang upon the skirts of society, aimless, shameless, and contagious with all vices, as now the thousands *must* be, who have not even the right to labor. There is but one way to guard a child from evil communications; it is to make all communications good, to create a true society, and let the child go free.

FAMILISTERY OF GUISE.

The French Social Palace is situated in a beautiful alluvial peninsula formed by a horse-shoe curve of the miniature river Oise, in the old *Département de l'Oise* near the eastern confines of Picardy, and is about a mile and a half from the business center of the little city of Guise, that has a population of about 8,000. This natural inclosure is a little oval but hilly, and occupies fifteen acres of ground. On this plot are situated the palace, with all its out-buildings accessory to the general object sought. The palace itself, which has 556 ft. front façade is in the form of three parallelograms, and covers an area of which 240 ft. is a radius, or 480 ft. a diameter, yet so great is the economy that, though there are only four floors, including the basement, in any one house, there are as many residences in the three parallelograms as there would be in a street three-quarters of a mile in length. To give an idea of the perfection to which M. Godin has brought his *théorie économique*, I can certify to having seen 92 residences sufficiently lighted by a single jet of common gas to guard the residents against robbers, and only three are ordinarily required to light the 264 of the three inner courts. If we consider the fact that this apparent contiguity of residences is more imaginary than real, and that families live next-door neighbors without knowing each other, the same as in a street, while at the same time enjoying all the communal advantages incidental to the economy of such palace, we are forced to admit that a new human habitation has been invented against which even our prejudices in favor of individualism or isolation can make no attack.

To obtain the greatest advantage from the least possible space and the most economical adjustment of these advantages, the three parallelograms consist of a main structure and a right and left wing. These three edifices are joined together at the corners, and, except that they are angular, are all built in a sort of amphitheatrical form, having a spacious inner court, which is covered over with glass, so that no rain enters. As many of the residences extend through the buildings from side to side, they are furnished with a front and rear out-look, the front window looking toward the distant city, the river, and the hills, the back one to the court with its many attractions of friendliness, fountains, and flowers. The three buildings (as, indeed, all others) are built of the best bricks, and are very massive and durable. The inner courts are thoroughly supplied with ventilating apparatus for the escape of gaseous impurities, and there is, in the right wing, a large bathing-room supplied with hot and cold fountains, rubbers, showers, and all the modern paraphernalia, not excepting gymnastic apparatus, for comfort and health. A balustrade walk extends around the interior of each court, and as there are three of these, one for each story, they present the appearance of a succession of colonnades, under which one can promenade nearly half a mile before he arrives at his place of starting.

DIMENSIONS.

The central rectangle or main edifice of the Familistery is

a symmetrically and firmly constructed building of 213 feet face and 142 feet depth, having four complete floors, including the basement which is raised four feet above the plane on which the palace stands. A complete system of sub-rooms lined with hard and durable cement serves not only for cellars for the use of the families, but also for the storing of provisions and other goods. These underground rooms are large and commodious, and are constructed with a view to accommodate the storage of many kinds of household necessities annually bought at wholesale and sold to the families as nearly at wholesale prices as possible.

THE GREAT CENTRAL COURT

of this main rectangle is 158 feet long and 66 feet wide, covered over at a height a little above that of the roof of the palace building with glass, in the style of the Crystal Palace at Sydenham, London. As all three of these interior courts are similarly canopied with glass, a peculiarly brilliant, gemmy effect is given the edifice when seen in the sunshine, especially from the antique little mountain-fort in the rear of the city of Guise. This inner court of the palace is the wonderful feature of M. Godin's architectural invention. It is paved with an asphalt cement of the finest, hardest, and most durable quality that a Frenchman could procure, and is of a dark olive color. The court is so large that the sun enters through the glass canopies a good part of the day and cheers away the gloom that generally pervades the rear balconies of our north-side streets, and the building is purposely placed at such an angle with the points of the compass as to make the sunlight a special luxury to the dwellers within. This interior court requires an elaborate description, as the wing courts are arranged on the same principle.

WONDERFUL BEAUTY OF THE INTERIOR COURT.

The three balconies, each extending the entire circuit of the palace, are each about eight feet wide, and are projected without the support of brackets or consoles, and elegantly ornamented with balustrades. No exclusive and forbidding separator is allowed to interrupt the passage on the balconies to gratify ideas of individual proprietorship. They are open throughout the entire circuit, and thus become common to all the residents, serving as a delightful promenade as free as the sidewalks of a street and far safer and healthier for children. The balconies are reached by means of twelve pairs of stairs or *escaliers* placed in the corners of each parallelogram; the breadth of the staircases being in some places sixteen feet, affording a great facility for egress in case of fire or other danger. On the occasions of school festivities these balustrades, together with the windows, doors, escalier-banisters above and below, are highly ornamented with floral festoons, pennants, and *drapeaux du Familistère*, and illuminated with the *gas-éclairage* with which the institution is furnished, the same as a city is furnished with lights and fireworks on an occasion of national rejoicing. In fact, the people are often indulged in this communitical manner with all sorts of pyrotechnics, from the rude Jack-o-lantern to the most fascinating and intricate devices of Chinese reaction-work and brilliants. On these occasions the interior courts, especially this of the grand parallelogram, present a truly gorgeous aspect.

ECONOMIES OF OUTLAY.

This interior court being 158 feet by 66 feet in size, is usually and quite sufficiently lighted by a single jet; and as there are no less than 104 distinct residences with doors and windows looking toward this court, each capable of accommodating a family of four, we have as many as 416 inhabitants enjoying one of these ordinarily insignificant luminaries. Of course the place is furnished with a larger number of lights to be used when required. The same description applies to the right and left wings of the palace, the dimensions of whose inner courts are respectively 125 by 58 feet and 98 by 58 feet, all being furnished with the same esplanades, balconies, trellis-work, and transparent roofing. I observed that throughout the entire mechanism there is an absence of superficialness and botchery that characterize the construction of most houses, the paneling and wainscoting being too tightly jointed to admit of any vermin, against which the greatest precautions are taken. M. Godin has built his model habitation in strict conformity with his *Loi de la vie humaine*, or law of life, and has been a close student of Fourier, Proudhon, and Saint-Simon. Consequently, his method of distribution partakes strongly of the coöperative system of communal exchanges. He enlightens these theories by test, and extends his practice of them into sanitary, alimentary, nursery, educational, and recreative departments.

The palace is intended to accommodate, when complete and fully occupied, a population of between 1,500 and 2,000 people; but at the time of my visit there were only 900 actual residents in the rooms. The number of rooms, etc., is as follows: 500 rooms, 140 dressing-rooms, 386 closets, 80 alcoves, 790 windows and doors, including 130 belonging to the out-houses of the palace.

The palace and its principal features—number, contiguity, and autonomy of the homes—being noticed, it remains to note some of the coöperative or communal establishments that belong to the Familistery, and are supported by a common fund obtained through the rentals of the rooms, profits on sale of the provisions, etc. The thing of first importance is the coöperative store, that supplies, accordingly as the rooms are occupied, from 1,500 to 2,000 people. This store is located in the basement of the main building, and is conducted upon very much the same principle as the celebrated system of the Rochdale Coöperative Pioneers. Acting in sympathy, though not in practical contact with this, are the bread-bakery and the community kitchen. These are becoming largely used by the families instead of the tedious culinary drudgery of the house; though not exclusively, as it remains optional with the wife to send for the meals that are economically prepared at the restaurant or to cook them at home.

THE PHARMACY.

The pharmacy is provided with a doctor, who is also a druggist, and is obliged to make a daily sanitary tour of the palace. No doctor's fee is charged for these visits, he being a salaried officer of the community; and, consequently, the inducement too prevalent among the medical fraternity to augment their practice is reversed. The incentive to effort with the physician of the Social Palace is diminution instead of augmentation of disease; since by this interversion of things there is both more pay and more credit. To the sanitary department belongs also the house and street-cleaning system, which business is in the hands of eight salaried women, and by their care and labor every thing inside and

out is kept scrupulously clean the year round. If vermin or filth is discovered the discoverer is expected to report the same to this health commission.

THE NURSERY.

The nursery is one of the most important features of the Social Palace, and is the glory of M. Godin. He loves babies; and he is equally enthusiastic in his belief that, "according to the law of life, only one mother in a hundred has the inborn characteristics of a true baby-tender." All mothers may love their children, but very few have the aptitude or faculty of bringing them up rightly, and still less have the means if they are otherwise susceptible. He is equally enthusiastic and decided in his conviction that "nature often apportions talent, genius, and capacity to those whom society repudiates," and magnanimously applauds a great French philosopher for daring to ask, "Does the law of nature that presides over the formation of human beings range them in legitimate and illegitimate categories?" The grand old man instinctively recoils at that which he claims is society's sickly sophistry, and he has stepped forward and done what few financial heroes have ever done—appropriated large sums of his vast wealth toward the erection of a palace that shall recognize none of what he considers the absurdities of human conventionalism. The consequence is, that when an application is made at the nursery to enroll a new-born child no questions are asked as to its paternity. With one exception—that of the Coöperative Farm at Vienne, supplied with a similar nursery—I have never seen so healthy and happy a set of children as these *bambins* at the Social Palace. For the convenience of his plan of nursing and training infants a separate building is constructed in the rear of the main edifice of the palace, provided with cribs and cradles and all the appliances necessary to their comfort, and sufficiently large to accommodate several hundred infants. In this they are cared for with the utmost tenderness and impartiality, and their little minds inductively developed through a species of kindergarten exercises until they are large enough to play. At this age they are allowed to play, and are taught systematically to march, dance, and perform divers capers of rudimentary calisthenics. At an early age they are introduced into the school class by an attractive method that calls out the emotional faculties of love, respect, modesty, and an appreciation for melody. As they grow older their schooling assumes a solid form, until they are brought into a higher school, where they pass through an academic course. The nursery is supplied with a beautiful park occupying several acres of ground studded with trees and shrubbery, laid out with walks and lawns, and ornamented with flowers of many varieties.

THE SCHOOLS.

The school department is of great importance to the Social Palace, and is rapidly becoming recognized as one of the best primary schools in France. It is entirely secular, and assumes only the mental and moral training of children of both sexes. From 300 to 500 of these are annually engaged preparing their minds for the sober responsibilities of life. I inquired of many of the residents of the city, who had no communication with the Social Palace, and ascertained that although the Church and the clergy were opposed to it, yet scarcely a resident could be found who did not speak in the highest terms of the method of instruction; and many of the wealthiest families send their children there rather than to the parochial schools of the city. A small amount for tuition is charged for children above the age of four years, to pay the expenses of maintaining the schools. Attached to these school buildings is the theater, a building provided with lecture, music, concert and recitation-rooms, and it serves for committee meetings of all kinds to transact the business of the Familistery.

THE MAIN OUT-GROUNDS.

The main out-grounds comprise all that these buildings of the Social Palace do not occupy, of fifteen acres of land. There is a large plaza in front of the edifice and the schools, that serves as an avenue leading to the foundries, and also forms a muster-ground and place of amusement for the scholars. It is paved with a hard asphalt cement. The curving river in the rear of the Familistery serves as a liquid wall to separate this paradise from the outside world, and its high alluvial banks form a semicircular walk extending from the bridge to the left border of the plaza in front. The romantic and otherwise highly eligible nature of these grounds induced M. Godin to purchase it at an advanced price of 50,000 francs. This land is set out with shady elms, oaks, willows, and other trees, many of which are large and give the park in some of its umbrageous recesses the somber aspect of a forest solitude. Meandering modestly in many directions among this exuberance of grasses, flowers, and shrub and tree foliage that deck this paradise, is the net-work of cement walks bordered with the gay infinite of each season's color and fragrance. Pebbled squares and circles often relieve the solitude, and wild birds nest and chatter in the trees. This is the favorite evening promenade of the proprietor and his nearest friends, and remains like a peculiar romance upon my own memory; for it was here that he gave me many a wholesome lesson on the noble congruities of the aesthetics of business life that seems to be irresistibly calling forth the whole-souled practical benevolence of the world's business men during the present century.

THE TOUT ENSEMBLE

of this plan set in operation under M. Godin's theory of the *Law of Human Life* presents within a space of less than 50 acres a complete city of nearly 2,000 souls, including an immense iron industry covering 30 acres, in all occupying about 50 acres, with business streets, avenues, and alleys; with parks and their flower-beds and fountains, hills and dells; with wide-paved avenues, sidewalks and bridges; with miles of river and rivulet; with nearly a mile of densely-inhabited, double-faced streets; with gas-works owned and operated by the city itself, not by any corporation or company; with a self-supplying grocery or bureau of provision supply, imitating to some extent the well-tested system of the English Equitable Coöperative Pioneers; with a splendid public, secular school system, imitating the world-renowned American public free schools; with the unique French Phalanstarian *Nouricerie* for the nursing and rearing of infants of the tenderest age, supplied at the expense of society with nurses whose natural proclivities make them constitutionally fitted for mothers who are reciprocally loving and being beloved—a principle of rudimentary education that does not interfere with, but rather facilitates the development of true filial and parental affection; with the best pharmacy and

hospital that can be procured; with a sanitary bureau so efficient and democratical that no malaria can exist, and little sickness occurs, because every citizen has an equal power in the exercise of his right of prevention, and so severe that a simple report of either disease or its causes to the Communal Board of Health is sure of energetic response; with cafés, libraries, gymnastic paraphernalia, lyceum, theater and museum; in short, with all the requisites of a life of modern refinement, and in all the features of modern art. After its test of more than a decade of years, we seem safe in venturing the assumption that the Social Palace of Guise is a microcosm of a city as it ought to be; a nation as it ought to be; a world as it ought to be; indeed, that has for ages existed in theory, now no longer stultified by the vagaries of theory, but practically and successfully carried out in all its delineations—a real, live thing, forced into existence by the energy of one whose life-idea is, that what he knows and does, can and will be known, and universally applied sometime, sooner or later, by a whole civilized people instead of by one man; and this people, he believes, shall yet see their way clear as a collective body to obey the law of life as it applies to all, instead of obeying the fickle individual who too often usurps his power to gratify unwise caprices.

COSTS OF THE SOCIAL PALACE.

So glowing a description of a palace for laboring people, little known or conceived of in America, may be regarded as an exaggeration of a mind diseased with utopian impracticalities. But to prove that it has been underrated rather than overdone, I proceed to give further figures regarding it. M. Godin purchased the river-formed peninsula in 1846 for \$12,500 United States currency. The left wing was built in 1859-60 at a cost of \$75,000. Between 1860 and 1865 was built the grand parallelogram of the palace, which cost \$112,500. In 1866 the nursery with its kindergarten was completed for \$10,000. The schools and theater were the work of 1869, and cost \$31,250. The year 1870 saw the completion of the large buildings near the bridge over the Oise, known as the baths and laundries, for \$9,000. The palace, in addition to these properties, owns rolling stock and immovable furniture to the amount of \$20,000 of our currency as at present discounted. The right wing, which at my visit was not yet constructed, adds \$20,000 to this picture of outlay, making a total of 1,175,000 francs in gold, or \$269,750, besides the *usine* or iron-works, which forms the principal source of supply. It must also be borne in mind that these edifices were built in cheap times, and in view of their solidity and colossal proportions they appeared to me marvellously cheap.—*Artisan*.

THREE HOURS WITH THE SERAPHS.

We were late; we might have had six hours as well as three, only we couldn't for we had been kept, hindered, so that it was just three o'clock when we got there. Dinner was over and we had to put up with a simple plate of ice-cream.

The place selected for the picnic of the Seraphs was Stetson's Hotel in Central Park, and the day was June 27, 1876. It is, of course, unnecessary to state that when we write "Seraphs" there is but one body of people, inheritors of flesh and blood, to whom all "outsiders" will at once admit that the name belongs; but lest a few dull people should read this and not immediately recognize the fact, we hasten to inform them that "Sorosis" held the picnic, and kindly permitted a few of the male persuasion to be present.

It has been considered a favor in times past, by some, to look upon the faces of anointed kings and queens; and a greater favor yet to have the said anointed ones shake hands with Smith or Jones and say, "Arise, Sir John Smith and wear henceforth upon your escutcheon a silver-plated shoe-peg, that coming generations may remember and never forget that you are the 'sole' benefactor of the human race for this generation." And did not a stringed instrument-maker throw his hat in the air when Napoleon III conferred on him the grand cross of the "Legion of Honor?" Of course he did, and so would you, reader, for an honor half the size.

But neither Jones, Smith, King, Queen nor Emperor, with all their stamps, could buy an invitation where we have been invited! The promise of a "cross" or a "garter" would not get them one; but we have been invited—and we haven't any "cross," we never had a "garter," are not even a member of the Legislature. Lacking all the usual requisites of promotion we have been to the Sorosis picnic.

What does Sorosis look like? It looked last Wednesday like the best assorted lot of mothers, wives, and sisters that could by any possibility be brought together. The "advanced female" was not there, the fashionable lady was not there, the flimsy and slipshod were not there; but from the president down to the last buyer of a badge pin, they all gave the impression that they were genuine American women, with brains, hearts and souls.

When we arrived, the president (Jennie June) was reading a humorous sketch written by a member who was absent.

Mrs. Diehl, the elocutionist, then read a chapter from "Josiah Allen's Wife," describing the "exertion" that the good deacon and his wife went on, one 4th of July.

Ex-Gov. Fuller of Utah was called on for a speech. He had partaken of such a good dinner that he at once began to advocate the more frequent opening of Sorosis to the male order of humanity. He then asked for results; What is Sorosis doing? and intimated that he

had lately had to defend the society against the charge of being strong-minded. He closed with the sentiment: "Suffrage for Woman—it is hers whenever she shall unitedly demand it."

Mrs. Croly said in reply: "We don't discuss Suffrage, Politics or Religion in the Society; but when men open their clubs to Women, then will we open ours to men."

Mrs. Helen M. Cooke was next introduced and read an original poem entitled "Wild Daisies," which drew out a round of applause.

The president then called on Andrew Jackson Davis for a speech. He said Mrs. Davis wished to have him give her love to Sorosis and the president, and as she was the *Speaker of the House* where he lived, and he did not want to misrepresent her, he would sit down.

Miss Hale read a poem, "Midsummer Heats have Come," which being a play upon the names of members was greatly enjoyed by all the "Insiders."

The literary part of the picnic was closed by a neat speech by Mrs. Barrow, and then the party broke up into squads for rambling in various directions. Take it all in all we question if among all the picnics and celebrations of this Centennial year, a greater amount of true enjoyment has been, or will be, than was found by all who were privileged to be present on this memorable occasion. J. H. J.

New-York, July 1, 1876.

Grace Greenwood relates as an instance of the extravagance of New England humor that when a young farmer's wife made her first boy's pants precisely as ample before as behind, the father exclaimed, "Goodness! he won't know whether he's going to school or coming home."

RUSSIAN SPIRITUALISM.

THERE seems to be an influential class in Russia, including many of the nobility, who are dissatisfied with the decision of the committee of the University against spiritualism. A protest has appeared in one of the St Petersburg newspapers signed, among others, by thirteen Princes, five Princesses, four Counts, two Countesses, and one Baron. The latter is A. Jomini. We do not know whether or not this is a relation of the eminent military authority of that name.

The following is the

PROTEST AGAINST THE CONCLUSIONS OF THE COMMISSION FOR INVESTIGATING MEDIUMISM.

The learned Commission, organized for the examination of mediumistic phenomena, had for its object—if we may credit the assertion of Mr. Mendeleyeff which appeared in "Goloss" (No. 137, 1875)—to carefully investigate "these manifestations," and thereby "render a great and universal public service."

From the public lecture of Mr. Mendeleyeff we learned that the principal object of the Commission's labor was to be the following mediumistic phenomena: Movements of inanimate objects, with and without contact of hands; levitation of various objects; the alteration of their weight; movements of objects and percussive sounds therein, indicating an intelligent producing cause, by conversations or responses—a phenomenon which the Commission termed *dialogistic*; writing produced by inanimate objects, or *psychographical phenomena*; and finally, the formation and apparition of detached members of the human frame, and full forms, named by the Commission *mediumo-plastic phenomena*. To the investigation of these manifestations the Commission pledged itself to devote not less than forty sances.

It now announces in its Report of March 21st (Goloss, No. 85, 1876) that it has finished its labors, that "its object is attained," and that its unanimous verdict is that "mediumistic phenomena are produced either by unconscious movements or *conscious fraud*," and that the "Spiritist doctrine is nothing but superstition."

This verdict of the Commission is based, according to its own declaration, upon eight sances, at the first four of which there were no mediumistic phenomena at all, and at the last four, the Commission only saw a few movements of the table and heard a few raps! But where are the promised experiments of the Commission with movements of objects without contact, the alteration of weight of bodies, the *dialogistic*, *psycho-graphic* and *mediumo-plastic* wonders? Of the limited programme of investigation which the Commission prescribed for itself, it appears that it did not carry out even the fourth part. But on the other hand, without the slightest warrant, it busied itself with the doctrine of Spiritualism, which did not enter in its programme at all.

Therefore, we, the undersigned, deem it our duty to declare that by such a superficial and hasty treatment of the grave subject under investigation, the Commission has by no means solved the problem which it undertook to demonstrate. It evidently did not gather data enough to warrant it in either accepting or rejecting the occurrence of mediumistic phenomena.

Having confined itself to but eight sances, the Commission had no reasonable warrant to declare its labors finished; still less had it the right, after only eight sances, to pronounce an authoritative opinion either *pro* or *con*. Having undertaken this investigation in the interest of a certain portion of society, the Commission has not satisfied this interest; it has left society in its former state of uncertainty as to phenomena whose reality has been vouched by so many witnesses worthy of credit and the highest esteem.

Therefore we, the undersigned, feel compelled to express a hope, that this investigation of spiritual phenomena promised in the name of science may be pushed to its legitimate conclusion, in a manner commensurate with the dignity and exactness of true science, if not by the same persons who

have already pronounced their verdict, even as to things that they did not see, then by others who are prepared to make a more patient and careful investigation. Only such an one can render "a great and universal public service."

AMERICAN SOCIALIST.

THURSDAY, JULY 6, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

THE Social Palace at Guise, in the northeastern part of France, has deservedly attracted much attention. It appears to be a combination of Fourierism, Coöperation and individual effort. Its magnitude and splendor remind one of the brilliant schemes of Fourier; its arrangement and practical working are in a high degree coöperative. In the grand benevolence which inspires the founder, M. Godin, we are again reminded of Ward Cheney and other noble souls whose life-purpose has been to improve the social conditions of the industrial classes. M. Godin claims that it "is the first example in the world of a large capital resolutely employed under a single direction, with a view to unite all things necessary for the existence and happiness of a large number of families of the laboring class." Were the elder Owen alive he might possibly dispute this claim; he certainly had under his care at New Lanark a large number of families, and "resolutely employed" his capital for their best good. Owen introduced the common nursery, common school, public kitchen, and other things which are among the peculiar features of M. Godin's establishment; but Lanark had no Social Palace like that at Guise. It matters little, however, who was the pioneer in such enterprises. It is vastly more important that their value should be generally recognized, and that they should be multiplied in all lands. But first they must be known; and descriptions like that copied in another column from the *Artisan* of last year, written by C. Osborne Ward, who personally visited the Familistère, should often be brought to the attention of the working-classes. The experiment of M. Godin, like that at Springfield, Vt., and the success of the Cheney brothers at South Manchester, Conn., proves that there are other and better roads to harmony and prosperity than those usually traveled.

WE are pleased to record the launching of two new Socialistic publications the past week. The first received is entitled "The Eclectic and Peacemaker." It is edited and published by Samuel Leavitt at 178 Greenwich-st., New-York, and is the organ of a new associative movement about to be undertaken by Mr. Leavitt, Chas. Sears, and Tappen Townsend, on a large estate in Virginia. The second is entitled "The Christian Socialist," and hails from Minneapolis, Minn. It is a neat little monthly magazine.

How about that disputed Socialistic "tidal-wave"? Are not these signs of its oncoming swell?

THERE are two styles of criticism which may be cultivated. The one, done in a kind spirit, tends to peace and good-will; the other, dictated by competitiveness and rivalry, tends to hatred and strife. The former, when it is applied to individuals who voluntarily submit to it and take turns, is known as "Mutual Criticism." The latter should be styled "Tomahawk Criticism," as it chops savagely into the subject, regardless of feelings or results. Students will have a fine opportunity for observing a display of Tomahawk Criticism on the national scale by watching, for the next few months, the treatment which the great, hostile political parties accord the opposing candidates for the Presidency.

THE article on the "Nurture and Education of Children," on another page, was written more than thirty years ago, by one who had some insight into the advantages of Communism. It is an enthusiastic tribute to associative life, but it does not exaggerate. The subject is one that should be enlarged upon. There are some points upon which Mr. Dwight does not even touch, perhaps because experience had not suggested them to him. For example, a long chapter might be written to show how Communism protects its children from diseases, especially from such contagious diseases as scourge and often blight ordinary childhood. In the small families of ordinary society parents can not exercise continual supervision of their children. The

father spends most of the day away from his house, being engaged at the store or shop or on the farm; and the mother is busied with housework and the care of the baby. So the children who are old enough spend certain regular hours at the public schools, and play on the streets with the other children of the neighborhood during their leisure time. In this way those children who have been carefully nurtured and are healthy are exposed to all the diseases which rage among the classes which do not live properly. This has so long been the case that certain juvenile affections like whooping-cough, measles, and scarlet fever, are expected to have a "run" in every locality. Some parents are even in doubt as to whether it is not the more prudent way to purposely expose children to these diseases at a very early age; reasoning, no doubt, that as they can not take them but once, the sooner they are through with them the better.

In an improved form of society such as Association offers, all this may be corrected. No such diseases need enter there. The children will have plenty of society within the Association, where their circumstances will be such as not to generate these disorders. We venture to assert that if the whole world were properly Communized the entire list of contagious diseases, from the whooping-cough to Asiatic cholera, could and would be exterminated within one or two generations. And the protection which Communism exercises over the moral and spiritual interests of children is quite as great as in regard to physical diseases. But we intend merely to suggest these points as too important to be overlooked. They must be considered before determining how large home ought to be. There is room right here for a convincing statistical essay.

"THE GREAT EBB-TIDE OF COMMERCE."

—, N. Y., June 24, 1876.

Editors American Socialist:

THE subject of the article under the above title in your paper of June 8, is certainly one of great and pressing interest. What you say of the causes of the "great ebb-tide of commerce," is especially interesting. You ask attention "to deep, spiritual, moral and intellectual changes which have affected the habits of the whole civilized world, tending to extravagance, both personal and national;" to "a great decline of the sense of moral responsibility and of future accountability," in public life, and to the inroads made in society at large, "by that form of atheism which looks to no future state and takes the largest possible enjoyment in the present." This is a step far beyond the position usually taken by the commercial and financial theorists of the day. In their diagnoses, these Doctors have not thought to inquire after spiritual causes of the disorder which is so widely prevalent in commerce and in business generally. They find causes in what might more properly be called symptoms; for example, in the war, in expansion or contraction of the currency, in over-production, speculation, extravagance, etc., and offer these in solution and explanation of the existing state of things in the business world; but this is plainly a partial and superficial method of dealing with the matter. There is evidently something lying back of all these things; something deeper, more wide-spread and powerful in its operation, and it is worth while for all earnest inquirers for truth to ask what it is, and how and why it operates so generally and sternly at the present time.

This commercial depression and distress prevails over the whole civilized world. England, France, Germany, as well as this country, all seem to be affected alike, differing in the degree rather than in the form of their ailments. Undoubtedly all the things to which you refer at the close of your comments, operate to a greater or less extent in different countries, and either singly or combined tend as proximate causes to produce the "great ebb-tide of commerce." But taking a single one of them, the tendency of human nature to extravagance in expenses, we may ask, Why should there be just at this time such a development of that as to affect the whole world? Is not its cause spiritual? Does not the tendency to greed, luxury and waste, root back in spiritual things? Does it not lie in forgetfulness of the spiritual world, in disregard and transgression of spiritual laws, in a spirit of unbelief and atheism which produces recklessness; and is not the world under the criticism and judgment of God for these things? Going back a little farther, to the war, which is quite commonly assigned as the principle cause of the hard times, we may ask, was not that the fruit of unbelief? Had not the nation forgotten God, and prepared itself to be turned into the hell of war to suffer all its horrors? Did it not harden its heart and

stop its ears against the cries of the oppressed, and say, there is none to hear; we, the master race, may do what we please with these black children of Ethiopia, and there is none to sit in judgment upon us? And was not the war itself a means on the great scale, of retribution for this unbelief and hardness? And does not the same spirit which robbed the slave still exist?

The last half century has been a period of remarkable material development, improvement and prosperity; the passion for invention and discovery has been rife; the dynamics of material things have absorbed the attention of men, to the exclusion to a great extent of thought and inquiry about the spiritual world and its laws. And the modern church, with its assertion that "the age of miracles is past," and its denial of all Spiritualism, has contributed largely to the materializing tendency; and the result is, that a flood of unbelief has come in,—the people have said in their hearts, "There is no God: or at least, there is no certainty that there is any God, or any hereafter; let us eat and drink, for tomorrow we die. Let us make the most we can for ourselves while we live; for this life we have, and so far as we know, it is all we are to have; there is no other certainty." Intelligent men, so-called educated men, young men, men in their prime—full of life and ambition, seeking careers in the political, professional, or business world, may be heard on every hand talking in this spirit, if not in these words. And it is manifest that this materialism, this doubting philosophy as to spiritual things, is really at the bottom, and is the source of the fraud and corruption that are so prevalent. What but this has moved and controlled the whole host of defaulters and embezzlers who, in rings and otherwise, are consuming the substance of the body politic and of society at large? Naught else can so rationally be assigned as the real cause of these things, as unbelief in God and in moral responsibility operating in the hearts of men, even though as in the case of Winslow, they may wear the clerical garb and profess religion. These men have come to feel somehow that it won't make much, if any, difference how they act; there is no one to call them to account, and the best policy seems therefore to be to grab all they can and make the most of the present time and its belongings.

Who are the heroes and idols of the hour? Are they not the bold men, the men of "pluck," "smartness," and "audacity" who win, whether in politics or in business? What is it that most commands admiration and approval? Is it not "success," no matter how or by what means gained? Is it not to be feared there are but few who would not be willing to take and use the prize of millions if they could, even though they should be obliged to follow the footsteps of the Fisks and Goulds in doing so? If the prize were measurably certain, would the means of winning deter?

In my opinion we shall make little progress toward a permanent solution of the questions involved in this "great ebb-tide of commerce," until we recognize this great interior and spiritual fact of unbelief, and that God is bringing the world to judgment for it; that the police of the heavens are on the track of all those in whom is an "evil heart of unbelief in departing from the living God;" those who live by fraud and corruption are being made to expose each other; the representatives of the spirit of speculation and stock-jobbery, the high priests of the worship of accumulation are being swept away, and the altars of mammon are crumbling; let the people and the nations heed the voices of warning, lest as in the case of the Jewish people "their house be left unto them desolate." S. M. R.

OPINIONS OF A POLITICAL ECONOMIST.

"Communists do not toil severely."

"In a Commune no member is a servant."

"Communists are all very cleanly."

"The Communists' life is full of devices for personal ease and comfort."

"Communists are not lazy."

"Communists are honest."

"Communists are humane and charitable."

"Communists live well, and much more wholesomely than the average farmer."

"Communists are temperate, and drunkenness is unknown among them."

"Communists are tenderly cared for when ill, and in old age their lives are made very easy and pleasant."

"I have no doubt that the Communists are the most long-lived of our population."

"It is a fixed principle in all of the Communes to keep out of debt, and avoid all speculative and hazardous enterprises."

"None of the Communes make the acquisition of

wealth a leading object in life; they are in no haste to be rich."

"Communitistic societies become wealthy."

"The Communal life provides a greater variety of employment for each individual, and thus increases the dexterity and broadens the faculties of men."

"It offers a wider range of wholesome enjoyments, and also greater restraints against debasing pleasures."

"It gives independence, and inculcates prudence and frugality; it demands self-sacrifice, and restrains selfishness and greed; and thus increases the happiness which comes from the moral side of human nature."

"It relieves the individual's life from a great mass of carking cares, from the necessity of over severe and exhausting toil, from the dread of misfortune or exposure in old age."

"If I compare the life in a contented and prosperous, that is to say a successful Commune, with the life of an ordinary farmer or mechanic even in our prosperous country, and more especially with the lives of the working men and their families in our great cities, I must confess that the communitistic life is so much freer from care and risk, so much easier, so much better in many ways, and in all material aspects, that I sincerely wish it might have a farther development in the United States."—*Nordhoff's Communitistic Societies of the United States.*

SHAKER WORSHIP.

How Conducted—Speeches—Songs and Marches—the Religious Element in Communities.

[Editorial Correspondence.]

Shaker Village, N. H., June, 1876.

I AM not a Shaker, believing there is a better way, and am quite ready to see the Shaker's faults, as may duly appear; but for all that I will speak of the good I find. It has taken a century to live down the lies that have been told about the Shakers, and a good omen for Socialism is it that they are likely to have fairer play the next hundred years. Howells's article in the June *Atlantic* gives them a good send-off. It by no means tells the entire truth; but it does proclaim to a vast audience that this people, once so despised, persecuted and belied, are worthy examples in many respects to the whole Christian world.

Howells's account of their worship is indeed the most satisfactory of any that I have read. The description in the Macdonald collection was confessedly written by one who went among the Shakers "partly through curiosity," and is manifestly the production of a skeptic. The account in Nordhoff's "Communitistic Societies of the United States" is perhaps literally correct, but bare and bald. Howells does more; he makes the reader feel in a degree how sincere and earnest these consecrated people are in their worship. I say in a degree; for it is impossible for one not in spiritual accord with them to fully depict in words the meetings of the Shakers.

At the one I attended yesterday in this village there were, I judged, at least two hundred strangers and visitors present. I am told that during the summer months this number is sometimes doubled, compelling most of the brothers and sisters of the Society to absent themselves; and that those who are present are often crowded into such close quarters that their "goings forth in the dance" are necessarily omitted. The Shaker meetings here are indeed wonderfully attractive. Thirty-seven carriages came yesterday from the towns near and distant, and many people on foot. Of course, the greater number attend Shaker meetings from mere curiosity; but some doubtless find in them spiritual nutriment.

Yesterday there were present about thirty Shaker brothers and fifty sisters. The exercises were begun by the reading of an original anthem by one of the sisters, in a voice so clear and distinct that every syllable was easily heard by the whole assembly:

"I looked, and lo! a multitude
Stood on Mount Zion."

In the singing of this anthem and of the many hymns which followed, I noticed that most of the worshipers took part, including nearly all the sisters.

The anthem ended, a brother stepped into the passage separating the brothers and sisters—who in their worship are always formed in ranks on opposite sides of the room, headed respectively by the first elder and eldress—and in a few appropriate words, addressed to both the believers and unbelievers present, indicated the object of the meeting and the spirit in which it should be conducted, and expressed his confidence that they should receive strength from on high. Then about a dozen of the singers, brothers and sisters, formed a parallelogram in the center of the room, and sang

"O, tell me not of earthly wealth or favor,"

while all the others marched around them, singing and keeping time with hands and feet—their hands making a motion as if gathering something.

Then followed

"Trust in me; trust in me,"

and

"The bright morning of the new creation;"

the singing growing more and more lively, and the marching approaching nearer and nearer to the dance, which it never quite reached.

The marching ceased. A brother, without leaving his position in the ranks, said:

"We have been singing, brothers and sisters, about a new relation. It occurs to me that I appreciate any thing new when it is better than the old; and the gospel relation is certainly better than the old relations of a selfish character. I rejoice that I can claim that relation with every one that is really at work for God's kingdom as his chief aim and object. I love to be in such good company; and I give you my pledge, brothers and sisters, that I will from this day strive to overcome all sin and wickedness and make my heart pure."

Such simple, earnest utterances as this were certain to draw forth short responses of approval or indorsement.

Then they sang, while all knelt down—

"Sweet angels, come nearer;
O, nearer and nearer.
Do list to our pleadings
For strength from on high.
This world's seeming pleasures,
Its riches, its honors,
The immortal spirit
Can never supply."

Then arising, a sister said she felt it was good to be there; that good angels would come nearer; that we have the promise if we draw near to God he will draw near to us; that divine power would be given us if we take up their cross against the sins of the world. She thanked God that she was not a slave in any sense of the word; that she possessed all her faculties, and could devote them to God and the virgin life. She was not ashamed of her calling; she rejoiced that she was called to separate herself from the world. Christians were to be the salt of the earth—she did not want to be without the savor.

Another was thankful that the Shakers had been called out of the generative order into a new and more excellent way of living—a virgin life; that their lives and conduct might be conformed to the angelic state.

Then marching was resumed, and became more and more exhilarating, while the really beautiful hymn was sung:

"I've enlisted once forever,
In the cause of truth to stand;
Beyond all doubts and fears
I give my heart and hand,
My feet have found the way,
My soul has heard the call;
O heaven, give me strength
To triumph over all.
I fear the threat'ning storms
That may my sky o'er cast;
The power of God alone
Will shield me from the blast.
What though my sun be hidden,
My faith I'll keep in view,
The way of life I've chosen
With purpose firm and true."

This was followed by a slow march to the song,

"Come ye out! come ye out!"

which reminded one how necessary it is to keep step, to follow the lead, as we march on toward heaven and life eternal: each should make his life an example that others may safely follow.

Then came the most effective discourse of the day by a sister—of whom Frederica Bremer wrote many years ago: "She is of singular beauty, and a more fascinating, inspired glance than hers I never beheld." Hers is an inspirational nature; through her are given many of the songs which enter so largely into the worship and daily life of the Shakers. Here is one:

"Ever changing, ever aiming
Toward a higher, better life;
Ever learning, ever earning,
Is the good believer's strife,
Light unfolding, spirit molding,
Is the law of endless growth;
Feeding thought and word and action
From the wells of boundless truth."

The burden of her utterance was *genuineness* in one's religious character. This seemed to her essential and above every other consideration. Form and ceremony are as the passing wind. To rely upon them would be only an irritation to her spirit. She consecrated her life anew. Her past life of self-denial had been glorious, and sufficient to lead her to continued consecration. She loved to recognize that the distance between her soul and its Maker was being spanned. Words had not power to express the love of God in her soul. She loved the virgin life; she loved her Savior, who bore the cross, and who is our example. Her work was individual—she must experience the work of God in her own

soul. That is worth more than the whole world. But that work must be genuine. "The world loveth its own; it can never take us in. It is bound to maintain the generative life. We have the work of regeneration to maintain, as did our Savior. I love our cross. I will keep the purity of my heart toward all mankind. I will keep the solemn vow I make this morning."

Her discourse finished, there were more songs, more marching, more simple heart-utterances from the faithful brothers and sisters. Of the songs I was particularly impressed with the following, which appears to be a favorite in several of the Societies:

"Number me with the Pilgrim band
Who are traveling to the promised land,
Giving to God both heart and hand,
United for the truth to stand.
'Tis an uphill work we're called unto,
An uphill march till we've traveled through;
Then falter not, beloved few,
For your reward is just and true."

They sang this with much spirit, marching the while with joyous step, and their countenances aglow with the fervor which can only come from a faith within.

There was great freedom—no hesitation—no awkward pauses—no useless formalities—no waiting for one another—the young and old alike were free. The earnest utterance of a young sister introducing a little song—

"I would rather be a pure, white spirit"—

which others joined her in singing, should have touched many a heart. The sisters were indeed rather more prominent in the exercises than the brothers. This might be explained perhaps by the fact that some of the principal male speakers were absent holding a meeting in a distant village, in response to urgent and repeated solicitations; but the Shakers make no useless and unjust distinctions of sex, and are in this respect an example to most other denominations.

My sketch of Shaker worship is somewhat extended; but I am certain that it is impossible to understand Shakerism without comprehending pretty fully their religious ordinances, and especially their meetings. People inquire, "What holds the Shakers together?" Well, I believe their meetings should have the principal credit. In them all take part, if not in speaking, then in singing or marching; and all must feel in some degree their harmonizing, unifying power. Mere doctrines, however good, will not hold people together for a century; it requires an afflatus; and this is dependent for its effects upon the assembling of the members together. And in this respect the Shakers are nearly as far from limiting themselves to a Sunday meeting as the Oneida Communists. Nearly every evening in the week witnesses some gathering for conversation, singing or worship. Perhaps Community builders will some day find a way to produce the requisite harmony and unity without appealing so strongly and persistently to the religious element; but facts thus far in the history of the world say nay.

W. A. H.

SPRINGFIELD INDUSTRIAL WORKS.

Principles—Advantages—Results—Founder—Industrial Home—Manufactures, etc.

Springfield, Vt., June, 1876.

THE Industrial Works of this place are attracting much attention. One of the editors of *Scribner's Monthly* was recently sent hither to "write them up" for that popular magazine; and only a few days ago one of the professors of Cornell University made a thorough inspection of the Works. The old competitive system is becoming in some respects so unbearable, it is no wonder that an advertisement for five additional hands sent out by this establishment was answered by five hundred applicants! But that was not the only reason for the ready response of the five hundred. The principles upon which the Industrial Works are managed are in many respects admirable:

1. The shares not being transferable except to the Company, capitalists can never control it.
2. All members of the Company must be employed in its business: this makes a purely industrial Company, and shuts off drones and "dead-heads."
3. All persons employed by the Company must be members and stockholders: this makes every one practically interested in the prosperity of every branch of the business.
4. Except in the choice of officers (when each share is entitled to a vote) the members of the Company can each cast one vote and only one: this is democratic and favorable to the growth of individual self-respect and general harmony.
5. No drunkard or brawler or otherwise immoral person is likely to become a member, and if he does is certain of expulsion: this secures good society.
6. Every person after becoming a member must pay

into the capital stock of the Company one-fourth part of the wages earned: this secures the continued increase of its capital so long as its business is prosperous.

7. Each man, on becoming a member must take at least sixty shares of its stock (\$300), each boy twenty shares (\$100), and each woman five shares (\$25): this keeps out those who have been so lazy or improvident as to accumulate nothing.

8. No person can become a member except after a probationary trial of three months and upon the vote of a majority of the members: a rule which should eliminate many "poor sticks."

9. Members may leave the Company at any time, and may withdraw their capital on giving six months' notice: which regulation should keep the Company free from the grumblers.

10. The officers, elected annually, have no stated salaries, being paid by the day, and for days spent in actual service only, and at such rates as shall be voted at the time of their election: this should prevent officials from "feathering their own nests."

The advantages of such an association are thus stated:

"It secures constant employment at fair wages. It furnishes a good comfortable home at small cost. It gives good associates, whose influence is in the right direction and whose acquaintance is valuable. It requires a saving of a considerable amount of wages earned, and insures the accumulation of property rapidly while one remains a member.

"It gives an interest in the business at which one is employed, with the right and opportunity to learn all its details, which it would be difficult to acquire elsewhere.

"It gives a share in a large business, with sufficient capital to do it to advantage, combined with a select company of associates to help furnish the skill and brains necessary to manage it successfully.

"It gives the advantage of being placed in that department of a business for which one is best adapted, as the interests of the association will lead them to place the members in the positions they are best qualified to fill, where they will be most useful, thus filling every place with a person especially fitted for it.

"It enables one to make a large saving in the expense of living, as the supplies are mostly purchased at wholesale, at a considerable reduction in price from that paid for small quantities at retail, and the members of the company receive all the benefit of this saving.

"It gives an opportunity of engaging in a business that can be left at any time, with short notice, and the capital withdrawn without loss or delay."

The results thus far seem to have been very satisfactory. There is good work, for every part is done by persons interested in the Company's reputation. There is effective work, for all are interested in having "every stroke tell." There is general prosperity, for every one is striving for it with the zeal of individual interest. Figures are given showing that the members are accumulating money with reasonable rapidity. One young man of twenty, coming from the plow-handle, made in one year, after paying for his board, \$269.75. Another worked from August, 1874, till January, 1876, and then had \$450 more than when he began. Another during the same time accumulated \$193.50 stock and received in cash \$298.54, after paying his board expenses.

Best of all, thus far the Company, I am trustworthily informed, has had internal harmony, and the individual members are contented with their present success and future prospects.

Much credit is unquestionably due to J. A. H. Ellis, the founder and organizer of the Works. His is still the master mind. He not only looks after the general working and results of the enterprise, but enters into the practical details of the different branches of the business. He has suggested many of the articles which they manufacture, has invented much of their machinery, etc. He seems to be a practical philanthropist. As one of his townsmen expresses it, "he always wants to see people improving their condition—rising." Before the Industrial Works were started, he brought here such children as are found in the "Five Points House of Industry," and cared for them almost as a father—making them at home in his own house, and looking after their every want. We are not surprised to learn that some of the girls married into respectable families, and some of the boys became enterprising, intelligent, worthy citizens.

The life of Mr. Ellis has been, however, any thing but a series of successes. Some of his reverses would have thoroughly discouraged most men—property valued at \$30,000 swept away in a few minutes by a freshet—years consumed in the prosecution of an invention which was to astonish the world with its results and may yet—even his present enterprise preceded by a cooperative

failure. But he is evidently one of those men whose courage can never be fully quenched, and who "learn by the things which they suffer;" is a man ever fully prepared for great successes until he has experienced great defeats?

The Springfield enterprise must not be regarded as Communistic; it is only cooperative; but its cooperation is not limited to manufacturing—it has a unitary home, which is much more than a common boarding-house, and will, in the opinion of Mr. Ellis, at some future day be one of the best illustrations of the superior economies and comforts which result from the cooperative principle. The advantages already secured in their unitary home are thus enumerated by Mr. Ellis in a recently published communication:

"One great advantage which they gain by the plan is the large saving made in the expenses of living, by doing their housekeeping on a large scale, with special facilities for doing the work, which is divided into departments and systematized, like the business of a large manufactory, each department being placed in charge of a competent and experienced member of the company especially fitted for the place. In this way all the work is well done, at half the cost of doing it indifferently in a small family. The supply of provisions and housekeeping goods is purchased at wholesale in quantities at a reduction of 20 per cent. from the usual retail prices. One parlor, one piano, two bath-rooms in daily use, and one reading-room (with twenty daily and weekly papers and magazines) serve for all, where ten of each would be required if this number of persons were divided into small families. One horse and carriage does the livery business at half the cost of patronizing the stable. Two cows furnish the milk at half the price charged by the milk-man. A large vegetable garden, in which competent gardeners (who are members of the company) are constantly employed, supplies the tables with vegetables at half the market price. Two or three boats on the factory pond, three or four sets of croquet, a swing, a foot-ball, a dance once a month in the large dining-room, a concert once a week in the parlor, and a variety of plays and games at regular intervals, supply the amusements at a small expense, and induce the members to spend the evenings mainly at home. Thus, with an investment of only ten thousand dollars in house, barn, furniture, garden and stock, they are able to furnish one hundred people with a home superior in many respects to the homes of those in comfortable circumstances, at a cost of only one hundred dollars to each member of the family, and in this home they are able to board the members well and do their washing for an average price for men and women of \$3.50 a week."

The Industrial Works are located on the Black River, which runs directly through this village in its passage to the Connecticut, and its series of falls affords abundant water-power to the several manufactories on its banks. The Works have two wooden shops three stories high, about 100 by 40 feet. Here some sixty persons (of whom 12 women and 33 men are accepted members and stockholders) are employed in making toy trunks, toy drums, wood rolling hoops, lap work-boards, wood table-mats, children's cabinet chairs, market, picnic and dinner baskets, knife boxes, checker and backgammon boards, children's block houses, and at the present time flags, flags, flags. Two presses are kept running night and day printing them. There are ten sizes—varying from 2 by 3 inches to 28 by 45—and in price from 36 cents to \$30 dollars a gross. Of the toy drums 27,812 were sold last year, and an immense number of toy trunks; but these statistics are not of general interest.

The point to be specially emphasized respecting this enterprise is, that it offers one practical solution of the vexed problem of the relation of labor and capital. *Here the two are united.* W. A. H.

OUR NEW-YORK LETTER.

THE SUCCESS AND FAILURE OF CO-OPERATION.

[From our regular Correspondent.]

THOSE who claim to know the causes of failure or success in the cooperative enterprises in England and America are many and of various opinions. By far the largest class are the theorists who each have some special hobby to ride; but there are a few more penetrating observers who look behind the fabric of constitution, and the machinery of administration, to the passions and aspirations of the men who engage in these enterprises, and discern in their loves and hates the springs of action which give rise to success or failure. The general tone of these observers is not sanguine, when the subject of the extension of cooperative and communistic organization among laboring people is discussed. They say that experience shows that the coherent power which enables a mass of men to act under a leader for their own benefit, does not exist in the average working class to such an extent as to guarantee the continued

success of cooperation. The distinguishing characteristic of the labor reformers, they say, is intense jealousy of each other. No man can rise to any prominence without becoming the target for envy, and he is at once displaced. And yet this weakness is coupled with a servile instinct, bred in by centuries of oppression which leads these men to admire and support strong men who are above them in the social scale. Hence the laboring population of the country, which outnumbers ten to one the intellectual class, are really governed by a few smart lawyers; and what is more strange the lawyers are in general enthusiastically followed by the very men who are so jealous of their fellows.

I have called this instinct servile, and it undoubtedly is so, to a large extent; but like many other traits in our nature which seem low, it has its brighter side, and in the opinion of the class of thinkers I have referred to it is the key to successful social organization, if from no other cause than that it has been cultivated by those forms of organization which alone have been successful in the past. There is that in us which loves organization and loves strong leaders. That this love has yielded in the past to all sorts of tyranny is no argument against its inherent justice. There is no more tyrannical social organization than an army, and yet the most blatant of the advocates of individual sovereignty, would scarcely deny that such an organization is necessary to the successful prosecution of war. Many of the pursuits of peace require equally strict organization. Hence, it is claimed on the part of the opponents of individual sovereignty that only failure awaits any attempt to produce harmonious cooperation by simple aggregation with a common aim and interest.

A gentleman who holds these views said to me the other day that he was certain that at the center of the successful English Cooperative Societies are men of great executive abilities who, held to their post by devotion to an idea, perform brain-work for a mere pittance which would make them wealthy in the world of competition.

Many Cooperative Societies have failed through jealousy, on the part of the hard workers, of those who do the brain work for no reward except the satisfaction of seeing their ideals realized. The Societies changed their executive officers so often that there was no effectiveness in the business organization. T. R. N.

THE CRUISE OF THE "CHALLENGER."

HAVING, in a measure, exhausted the wonders of nature upon the land, naturalists are turning their attention to the sea, which promises a rich return to the scientific explorer.

Near the close of the year 1872 Her Majesty's ship "Challenger," thoroughly fitted out with apparatus for surveying and exploring both sea and land, was dispatched on a voyage of discovery around the world. The principal object of the voyage as laid down in the Admiralty instructions, was, to "determine as far as possible the physical and biological conditions of the great ocean basins, the Atlantic, the Southern Sea, and the Pacific." On the 27th of May last, the Challenger returned to England after an absence of three and a half years, having traversed a track of nearly 69,000 miles without a single accident during the entire voyage to either man or ship; the only loss of life being the death at sea of Dr. V. Willemoes-Suhm, one of the leading scientific men of the civilian corps. The expedition sailed under the command of Capt. Nares, who was afterwards offered by telegraph the command of the last Arctic Expedition while the Challenger was stopping at Hong-Kong. His place was supplied by Capt. Thomson of the China Station.

After spending some weeks off the Spanish Coast in getting the dredging apparatus in working order, the regular work of the Expedition began on the 14th of February at Teneriffe. A section was carried right across the Atlantic from Teneriffe to Sombbrero one of the smallest of the West India Islands. The distance between the two terminal stations is 2,700 miles, and along this line twenty-three stations were selected at which careful observations were made as to depth, condition and temperature of the bottom. From the West Indies the Expedition turned northward, stopping at the Bermudas for rest and exploration of the islands. From the Bermudas they proceeded along the east coast of the United States to Halifax, and thence in a straight line back to the Bermudas, and then across the Atlantic to the Azores, stopping at many intermediate stations, using the dredge and making careful observations of depth and temperature. The next section was along the west coast of Africa, and across the Atlantic between the northern part of South America and Africa. Then around the Cape of Good Hope and then southward to the stormy seas near the Antarctic Circle. On the 17th of March, 1874, the Expedition reached Melbourne where several weeks were spent in rest from the severe toils which they had endured in the South Atlantic. After leaving Australia much time was spent in exploring the sea bottom between Australia and New Zealand in the inter-

est of the telegraph service. On the 6th of July the Challenger once more proceeded on her ocean cruise and the next twenty-three months were spent amid the islands of the Pacific, finally reaching home on the 27th of May, 1876.

The scientific results of this cruise are soon to appear in book form under the direction of C. Wyville Thomson, the manager of the scientific corps of the Expedition.

For an interesting account of the voyage, with illustrations of natural history, see *Nature* of June 1, 1876.

SUMMARY OF NEWS.

HOME.

The Fall River mills are to stop work for five weeks.

Wages at Lowell will be reduced 10 per cent. on July 12.

The great explosion at Hell-Gate will not come off until September 1st.

Eleven tons of cucumbers were shipped from Jacksonville, Fla., in one day, last week.

The number of Protestant churches built in Chicago since 1831, is 226, of which 197 are now standing.

A movement is on foot in Australia, to lay a submarine telegraph cable to San Francisco, via the Sandwich Islands.

Congressional action on the bill to admit New Mexico into the Union as a State, has been postponed till Dec. 18.

Geo. Rignold, the actor, is to come from San Francisco to New-York, to play one night, at a benefit, and return.

Samuel J. Tilden, of New-York, and Thomas A. Hendricks, of Indiana, are the Democratic candidates for President and Vice-President.

The Vermont Republican Convention has nominated Horace Fairbanks, of St. Johnsbury, as the candidate for governor of that State.

The crop of strawberries in some parts of New Jersey is said to be so large that it does not pay to pick them, the prices being too low.

President White, of Cornell University, has published a pamphlet on paper money in France, showing the ruinous results of an irredeemable currency.

The House has passed an amendment to the silver bill, authorizing the coining of a standard silver dollar, and making it a legal tender for all debts, public and private.

The almond is being cultivated in some parts of California, with prospect of success. One man has 2500 trees which are three years old, and have blossomed this season.

The home for working-women in New-York, begun by A. T. Stewart, will soon be completed. It is expected that good meals will be furnished at an average cost not exceeding 45 cents per day.

The Central New York Sunday School Assembly is to be held at Cazenovia Lake, on July 6th to 14th. The place of meeting is a promontory extending into the Lake, about four miles from the village of Cazenovia.

A gang of expert counterfeiters has been broken up in Brooklyn, by U. S. detectives, and nearly \$100,000 of counterfeit money seized. The bogus \$5 national bills, which have troubled the public for some time, and which are said to be the best counterfeit of the national currency ever issued, were among the productions of this gang.

The democratic platform as adopted by the St. Louis Convention, advocates reform and economy in all branches of government, objects to the present tariff, and demands that Custom-house taxation shall be only for revenue, denounces Mongolian immigration, asks for the repeal of the resumption act of 1875, but favors the return to specie payment.

The anticipated cessation of the mails and other public conveniences, on account of the dead-lock between the House and the Senate on the matter of appropriations, has been postponed by a joint resolution which has passed both houses, that the unexpended balances in the Treasury be used for the purpose of running the Government for the next ten days succeeding July 1st.

An effort is being made in Massachusetts to secure the preservation of the Old South Church, by raising an amount equal to the purchase money, and the parties owning the property have consented to wait 30 days from June 17th, before taking down the building, to give time to collect the money. The amount to be raised is \$350,000 and we understand that \$200,000 are already pledged for this purpose.

At a late session of the Presbyterian General Assembly, complaint was made that funds were lacking to educate needy young men for the ministry; and on the other hand, it was claimed that the conduct of many of these young men, in "going to the theater, balls, loafing and smoking at street corners," was not altogether befitting the character of persons who aspired to the exercise of a high Christian vocation like that of minister of the gospel.

The National Board of Trade concluded its eighth annual meeting last Friday, having been in session four days. Among other things, they recommend an amendment of the present Bankrupt Law, the appointment of a commission to revise the revenue system of the country, similar standards of quality in the principal markets of the country, a general plan of railway regulations, together with a uniform classification of freights, and the regulation of bills of lading and other commercial instruments by Congress.

Experiments are being made by paper-makers and others, on three kinds of vegetable fiber from Brazil, which can be supplied in great abundance. One grows on trees 70 feet high, and two on bushes from 12 to 20 feet in height. The fiber is called vegetable silk, and is used in Brazil for mattresses and pillows; but it is found to work up into paper with small expense for chemicals, and is especially adapted to the manufacture of bank note-paper, by reason of the strong, silky character of its threads.

The "exact distance" from New-York to San Francisco seems to be an unsettled point. Since the trip of the fast trans-continental train, the distance has been stated by dif-

ferent newspapers to be 3344 miles, 3317, 3308, and 3296 miles. There really cannot be so many "exact distances" between the two given places.—*Harpers Weekly*.

[The distances above given are correct, and are all of them "exact distances" between New-York and San Francisco: the differences being the result of the different routes between New-York and Omaha. There is, however, another "exact distance" between New-York and San Francisco, and that is the distance traversed by the trans-continental fast-train; which is none of these mentioned above, but is 3321½ miles.]

FOREIGN.

Prince Oscar, of Sweden, is traveling in this country.

At the latest advices, all the newspaper compositors in Berlin were on a strike.

President MacMahon has pardoned or commuted the sentences of eighty-seven French Communists.

The Archbishop of Cologne has been deposed by the Prussian authorities.

The American Adventists who are laboring in Switzerland have begun the publication of a monthly paper in French.

Measures are in operation in Italy, which it is thought will ultimately secure to the government the control of all the railways in the kingdom.

Harriet Martineau, the authoress and philanthropist, died last week at her residence in Ambleside, England, at the age of seventy-two.

The Durham colliers, who were about to strike, have decided, by a vote of 20,000 to 16,000, to submit their difficulties to arbitration.

The steamer Idaho, which sailed from Liverpool, June 28th, took out 500 Mormons, en route for Salt Lake city. The party is composed mainly of Swedes and Norwegians, and is in charge of 20 Utah missionaries.

Workmen's Meetings have lately been held in Rome, for the first time. The laborers seek to diminish the number of working hours per diem, but are willing that each laborer shall be paid according to his capacity.

The French Transatlantic Steamship Company has placed on board the steamer *Amerique* a new electric light, for the purposes of illumination at sea. It is claimed that the apparatus will furnish a light sufficiently strong to illuminate the sea for a mile in every direction from the ship, thereby much diminishing the liability of encountering obstructions in the night; especially when near the coast, or in latitudes where icebergs are found.

Mr. T. Adolphus Trollope, writing from Rome, says: "There are no Communistic or Socialistic tendencies in Italy; and this is not so much from the comparative backwardness of the country in education, and rapid and abundant means of communication, and the absence of enormous concentrated masses of working population (though all these causes count for something), as because the genius and tendency of the national character is opposed to such sentiments and doctrines."

War has actually commenced between Serbia and Turkey, and it is not improbable that it may disturb the peace of Europe. Serbia is a semi-independent principality in the northwest part of Turkey, and though usually represented on the maps as a part of Turkey, makes its own laws, elects its own rulers, and only acknowledges its subordination to the Sultan by the payment of a moderate yearly tribute. The province of Montenegro has joined the Serbians, and these, in combination with the revolted Herzegovinian provinces, will be able to bring an army into the field which will probably be too strong for any force which the Sultan can bring against it. Although numerically superior, the Turkish army is lacking in cohesive material, while the insurgents are animated by all the force of religious and political enthusiasm. At this juncture, England is very anxious to preserve the integrity of Turkey, as a barrier against the encroachments of Russia; while on the other hand it is understood that Russia is fomenting the disturbance, and secretly lending aid and encouragement to the insurgents. There is much disturbance in England in view of the situation, and it is not impossible that the British government will interpose in behalf of Turkey; in which case we may expect that Russia will take active measures on the part of the insurgents. There is quite a disposition in England to interfere, but this is resisted by the Liberals, headed by John Bright, who denounces the policy of upholding the Turkish government, as liable to lead to another Crimean war. This, with no French ally, would be a very unfortunate thing for England; yet such is the dread of Russian aggrandizement that there is a large party, possibly a parliamentary majority, in Great Britain, that would sooner risk a war, than stand by and see Russia obtain a controlling influence in the Turkish province.

The "honey-moon" takes its origin from an ancient people of Germany, who used to drink metheglin, a beverage made with honey, for 30 days after marriage.

The bayonet derives its name from the place where it was invented, Bayonne, in France, and was first used in battle as a weapon by the French in 1203, and soon became universal.

"If there is anybody under the canister of heaven that I have in utter execration," says Mrs. Partington, "it is the slanderer going about like a boy constructor circulating his calomel upon honest folks."

"Frederica Bremer was born in the year 1802. After the death of her father, a rich merchant and proprietor of mines, she resided at Schoned, and subsequently with a female friend in Norway. She lived with her mother and sister alternately in the Noorlands Gaten, at Stockholm, or at their country seat at Arsta. You will not expect to hear that Miss Bremer, a maiden lady of forty, retains a very large share of youthful bloom; but, independently of that, she is really any thing but handsome. Her thin, wrinkled physiognomy, is however, rendered agreeable by its good humored expression, and her meager figure has the benefit of a neat, simple

style of dress. From the style of her writings I used always to take her to be a governess; and she looks exactly like one. She knows that she is not handsome, and on that account has always refused to have her portrait taken."—*Old Letter*.

ORIENTAL CALANDARS.

CHINA.—The Chinese civil year is lunar, and consists of 12 months of 29 and 30 days alternately. In every three years a thirteenth month is added, to accommodate the variations of the solar and lunar years. But this is not entirely effected by such an arrangement, consequently the Chinese have a cycle of 60 years, in which period 22 intercalary months occur.

JAPAN.—As in China, the Almanac is one of the most important works published in Japan. The year is divided into 12 months, corresponding to the twelve signs of the Zodiac. The months, however, vary in length.

HINDU.—In this Calendar the lunar-solar year is employed for the regulation of festivals and domestic arrangements. The year commences at the instant of the conjunction of the sun and moon in the sidereal month *Chaitra*. The month consists of 30 *Tithis*, or lunar days, and is divided into two equal parts of 15 *Tithis* each, corresponding with the increase and decrease of the moon in regard to its brightness; but in different parts of India variations of this method occur, to make up deficiencies, etc., that arise in the annual or successive annual Calendar in regard to intercalary days.

ANSWERS TO CORRESPONDENTS.

L. M. asks: "Are you troubled with the 'fire-blight' on your pear-trees? We have a great deal of it in this neighborhood; some of our oldest orchards have been almost totally ruined. Is there any remedy?"

We know of none. Our experience has been similar to yours. When the Oneida Community started into fruit-growing twenty-five years ago, they set out a fine orchard of some three hundred pear-trees of different varieties. For several years these grew finely and promised well for the future. Now but a remnant remains. Between blight and frost the trees have rapidly disappeared, and the scattering few that remained show signs of joining the Grand March to the wood-pile; *sic-transit*, etc. This year the blight has attacked the apple-trees and threatens to seriously diminish the crop, to say nothing of the injury to the trees. We might also add that the potato-bug is rampant, and the roses have begun to disappear with frightful rapidity. Also—well, perhaps we might as well stop enumerating horticultural calamities and add that our Hayes coming in finely, and there is every prospect of a large yield.

To "Georgius."—Paris green will kill the potato-bug every time; and it isn't necessary to mix with it prussic acid and nitro-glycerine in order to produce fatal results, as has been suggested by some agricultural wag.

The best method of administering the stuff is to mix it well with some dry powder-like plaster, fine soil or even sifted coal ashes, and then sift it on to the vines with a bush or long-handled "sifter." If this is done early in the day while the dew is on, the dust will stick to the plants and you will soon see the last of your bugs. Some prefer mixing the poison in water and sprinkling it on. This is safer for the operator, but more wasteful of the poison and not so effectual.

To "June."—The case of "political conscientiousness" reminds us of a certain dog of which we once heard:

A Scotch lawyer had a retriever which we will call "Slip." Now Slip was, under ordinary circumstances, a model of conscientiousness and honesty. As far as his intellect would carry him he was proof against temptation. No matter how hungry he might be, not a morsel of food would he touch, even though left alone in sight of his well-loved dainties. If however the *cat* should appear and proceed to steal food from the table, he would not offer any objections but actually share with her the product of her theft. The principle that "the partaker is as bad as the thief," had not been grasped by the otherwise discerning mind of Slip.

"I understand that you do not sympathize with the so-called 'athletic sports,' rowing, base-ball, etc. What are your objections to such games and sports?"

We do not object to such sports where they can be conducted with moderation and safety to those who engage in them. Our chief objections to the popular competitive games are: 1. They foster the spirit of intense rivalry and competition. 2. They are often dangerous to life or limb. And we might add as 3. They are confined almost exclusively to one sex. These base-ball games are real battles, with no intention of course, of causing injury or of taking life; but often resulting in the one, and sometimes the other. We prefer something milder.

To W. A. L.—Your experience with "Lottie" reminds us of Dr. J. Brown's history of the Skye terrier "Duchie," as told by Wood. The little animal so completely domineered over her mistress that the latter could not even choose her own dinner, but was obliged to have whatever Duchie preferred, and was once kept out of bed half a winter's night because Duchie had got into the middle and refused to move! Children, like ignorant men, make the worst of tyrants when they are allowed to rule.

To L. F. G.—The old "Beecher house" in Litchfield, Conn., has been removed from its well-known site and now forms a part of the private lunatic asylum of Dr. Buel of that town. The room where H. W. B. was born, Dr. Beecher's "sanctum," and other objects of interest are shown the visitor. A railroad now connects this old village, once a center of learning, with the rest of the world via Shepaug valley and Hawleysville, where it connects with the Danbury and Norwalk railroad.

To "J. B."—The "Gray's Microscope" is made by Ivison, Blake-men, Taylor & Co., New-York. P. O. Box, 1478.

It consists of a microscope of three lenses, magnifying about twenty diameters, neatly mounted upon a stand, with mirror and dissecting needles. It is well adapted to the use of the young botanist, and is offered at the low price of \$2.00; or \$1.50 where but two lenses are required.

To "Clivo."—Yes, we have seen the chart you mention. The rain-fall of Central New York is about 42 inches, varying slightly according to the locality.

To "Nell."—All of the O. C. little ones, over three years of age, eat but two meals a day and do well under the system. To the youngest is given a drink of milk in the middle of the day and again at night. Otherwise they take their meals at 8 A. M. and 3 P. M., with the "grown folks."

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